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blood-vengeance, etc. The custom was probably universal to eat enemies, and also friends who died by violence or were not too much wasted by disease. The necessity of self-preservation would prevent extensive murder for cannibalism within the tribe, except in case of the aged, invalid, criminals, and the deformed. It is impossible that superstition should have led man to cannibalism, if periodic hunger had not led him to it long before. .

This paper is valuable even more from the methodological standpoint than as a contribution to folk-psychology. The data of ethnology are singularly difficult of management, because of the unreliability of sources and the vastness of the material; and many writers who, like Herbert Spencer, have attempted to handle these materials comparatively, have, like him, exhibited, in the main, only the facts corroborative of their own opinions,—in this respect falling into a worse error than those editors of the last generation who, when they found a manuscript, changed it to the best of their knowledge and ability before giving it to the public. It may be that Dr. Steinmetz' conclusions are not all valid, but he has presented practically all the facts involved, and the article is unsurpassed as a model for ethnological research.

W. I. THOMAS.

The History of Mankind. By FRIEDRICH RATZEL. Translated by A. J. Butler. Introduction by E. B. Tylor. London: Macmillan & Company (Ltd.), 1896. Vol. I, 8vo., pp. 486. Cuts, map, and nine colored plates.

FOR ten years past Professor Ratzel's great *Völkerkunde* has been a veritable mine of information for the student. It was really the only comprehensive manual of universal ethnography. Valuable as the text was its value was greatly enhanced by the numerous illustrations. Notwithstanding faults, and even some errors, it was a useful work. The second German edition has lately been published and is now appearing in an English translation. The three volumes of the first edition have been condensed into two, and the order of treatment has been somewhat modified. The first volume of this translation is before us. It is a handsome book, well printed on good paper with many fine cuts, mostly made from objects in ethnographic museums, or from portraits of the peoples whose life is described. Nine of the beautiful colored plates of the first edition are reproduced; they

represent groups of natives, dwellings, and brilliant trophies of artistic objects. This volume contains Book I, *Principles of Ethnography*, and part of Book II, *American-Pacific Group of Races*. Book I is an excellent presentation of the task of ethnography and an illustration of its methods and materials. The treatment is comparative. After defining the field of the science, stating the situation and numbers of the human race, discussing what "natural races" are, and investigating the nature and development of civilization, the author passes to more special topics for consideration. Language, religion, science and art, invention and discovery, agriculture and cattle-breeding, clothing and ornament, habitations, family and social customs, the state, are the topics of as many interesting chapters. The publication of this part of the work as a separate book for use as a text in school and college classes would be an excellent thing. Book II but partly appears in this volume. It describes in detail certain groups of races. The physical characters, the languages, the social organization, the life and customs, the government, the religion, of each are presented. Special attention is given to the industrial arts and art products, and most of the illustrations are of museum specimens. The author makes great use of similarities in ethnographic objects as evidence of relationship or intercourse between peoples. His book will be in this country a wholesome corrective to the overstrained theories of "independent development" now so rife among us. The translator has done his work faithfully, but somewhat heavily; the author's style, terse and extremely condensed, presented exceptional difficulty.

FREDERICK STARR.

GUSTAVE LE BON: *The Crowd: a Study of the Popular Mind*.
New York: Macmillan & Co., 1896. \$1.50.

IN this work Le Bon makes a careful study of the character and scope of the activities of crowds and mobs. He bases all his propositions about these phenomena on his general theory of the nature of social interpretation as set forth in his prior work, *Lois psychologiques de l'évolution des peuples*. This theory involves a very sharp distinction between the social institutions and the social soul, the institutions being simply manifestations of the soul, and the latter alone a living or creative element. *L'âme du peuple* must then be studied first and